(like Nibbe, the too favoured mother). In the social class system this envy demands that no one shall have merits above his station, that his prosperity shall be on a level with his position, and especially that his self-consciousness shall not outgrow the limits of his rank. Often the victorious general, or the pupil who achieves a masterpiece, has experienced " the envy of the gods,"

SI-VANITY AS AN ANTI-SOCIAL AFTERGROWTH.— As men, for the sake of security, have made themselves equal in order to found communities, but as also this conception is imposed by a sort of constraint and is entirely opposed to the instincts of the individual, so, the more universal security is guaranteed, the more do new offshoots of the old instinct for predominance appear. Such offshoots appear in the setting-up of class distinctions, in the demand for professional dignities and privileges, and, generally speaking, in vanity (manners, dress, speech, and so forth). So soon as danger to the community is apparent, the majority, who were unable to assert their preponderance in a time of universal peace, once more bring about the condition of equality, and for the time being the absurd privileges and vanities disappear. If the community, however, collapses utterly and anarchy reigns supreme, there arises the state of nature: an absolutely ruthless inequality as recounted by Thucy-dides in the case of Corcyra. Neither a natural justice nor a natural injustice exists.